

The AMERICAN FRIEND

Berkeley, California
Pacific School of Religion

MARCH 21, 1957

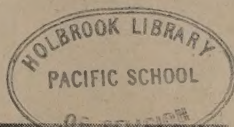


Photo by Fred Reeve

Kamusinga

Students arrive at the new Friends Secondary School at Kamusinga in Kenya, East Africa, by all manner of conveyance — some even walk thirty to forty miles. Here a student arrives on his bicycle and is looking at the cornerstone in the dining hall. About one boy in 1000 in this area has an opportunity of attending Secondary School.

The new school is a real milestone in the life of East Africa Yearly Meeting. Allan Bradley's article on page 88 will introduce life at the new school to American Friends.

"Persuasion" in England

George H. Gorman

"William Penn" - A Review

Ruby Davis

Jewish, Gentile or Christian Quakerism

T. Canby Jones

The Test of Our Love

Graham Leonard, minister of the Friends Meeting in Ramallah, Jordan, wrote the following meditation upon the death of an Arab Friend, Jamil Salameh.

Death is the final test of our love. Not our death but the death of friends and loved ones. In Jesus we know that God loves us *unconditionally*. We know that God's love does not depend on our worthiness. That God's love does not depend on anything we can do or say or even believe. God's love does not depend. God's love is.

We as humans love because . . . We love the beautiful. We love the good. We love the just. We love those who love us. It is natural that we should love thus. But the spirit of God that is in each of us can love more than the merely lovable.

If we love the beautiful in our friends and family, death takes that beauty from us. If we love the good deeds of our friends and family, death puts an end to good deeds. If we love justice, death, especially at an early age, seems the most unjust fate and may even lead us to curse God or doubt his love. If we only love because we are loved; then death leaves us only memories.

But the spirit of God within us strengthens us to love beyond any conditions. The love of God within us plunges directly to the spirit of God within those we love. We love their beauty, their goodness, their justice, their love for us. But we love far more. We love the very soul of our friend.

Though his beauty, goodness, justice, and love be hidden from us in death . . . that unconditional eternal spirit (soul) at the center of his being lives. Death only frees that spirit from all the blinding qualities of its human prison. We are freed by death from the possibility of lesser loves. That of God within us is free to unite with the soul of our loved one.

Only the residue of our own blinding humanity prevents that union from perfection. But death releases us in time and the divine spark within us is united with the spirit of our beloved; both are united in God.

Death then brings us face to face with the quality of our own love. All possible advantage or pleasure in our friendship is ended. Now we see clearly how unconditional our love has been. We are challenged

at the very depth of our beings, challenged to love above and beyond all qualifications. Challenged to love with the God-given power in our own souls the inmost spirit of our friends and family—the eternal soul that death cannot touch.

Graham Leonard

American Friends Conference

April 1 is the deadline for Yearly Meetings to turn in the names of their representatives to the 1957 Conference of Friends in the Americas, to be held June 26 to July 3 in Wilmington, Ohio. Six hundred Friends will attend this third American Conference, sponsored by the Friends World Committee. The Conference will be widely representative of Quaker groups throughout North America.

A scholarship fund has been established and a general appeal for funds is being made so that finances will not keep concerned young Quaker families from attending. Friends able to help should write Horace Stubbs, Treasurer, Friends World Committee, Wilmington College, Wilmington, Ohio.

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Editorials . . .

In Majestic Silence

As we come toward Easter the figure of Christ looms before us in moral grandeur. Once we have met him we cannot forget him. If we take the wrong path he confronts us. If we take the right path we sense his presence. Wherever life is truly experienced, there is he, for in him was life and his life was the light of men.

He rises before us not as a great idol before whom we are to fall in abject obeisance. He sensed the idolatry by which men were often stopped short of finding God. He finally left them physically that the comforter might come guiding them into all truth. He was indeed the master of life and one in whom we find life. As such he calls us to be disciples, learners, seekers, finders, followers.

He was a teacher, and his words linger with us, rising from the depths of memory to inspire and guide us. Yet he so fully lived his message, so embodied his words that he comes to us first of all in wordless silence. It is *who* he is and *what* he is that draws us.

The Habits of Cooperative Service

When this issue of *The American Friend* comes to the hands of most of our readers, the various departments of service in the Five Years Meeting will be in session. In ongoing work of any kind the patterns tend to become fixed, the routine established, with only occasional eruptions of the divine-new.

These usual habits of cooperative service are, in some measure, necessary. Life would be impossible but for habits that persist, so that not everything is thought or done for the first time. That habit of working together in certain ways is the necessary and conservative side of service. We are safe in our basic habits *if we know they are habits and are willing to change them as needed.*

We should meet, whether in worship or business, ready to be surprised in what God may ask of us. New aspects of our long established work will appear and ask us for sensitiveness of spirit and flexibility of plan. The world of today is an old-new one—old in the basic principles of righteousness and in human hungers with their divine answers, but new in that many of the broken patterns of yesterday call for imaginative response. The new is never wholly new, for there is always a continuous stream of the imperishable in our changing life.

Christ is the same yesterday, today and forever, but our way of bringing Him into human affairs requires all of the sensitiveness to His will and to the changing life of men that we can command. We need what might be called “flexible habits” as we adjust our work to the facts of an Old-New world.

Enough, in Time

Every Tuesday morning our staff of workers in the Friends Central Office meets for an hour of worship, sharing experiences within our departments of work and finding the common concerns underlying our activities.

Friends travelling or in Richmond for meetings at Quaker Hill sometimes meet with us. At a recent meeting some ministers from Wilmington Yearly Meeting were present. Robert Rumsey, Yearly Meeting Secretary, explaining the purpose and plan for their three day meeting at the Friends Central Offices, made a significant statement. He said, “We have seen Meetings of Friends dying for various reasons. Sometimes it is because help for them was ‘too little and too late’. Instead we must find help *enough and in time.*”

That is a large order and not easily filled, but it is the right one. In no other area of our Five Years Meeting life is this more evident than in finding, training and placing of leadership. Sometimes the Church looks for leadership in pastorate, Christian education, youth work, peace service, and the prepared persons simply are not there. At other times *they are there*, but do not get an invitation to serve.

What if, as a Five Years Meeting, we were to take hold of this problem seriously. Find and encourage our youths in the direction of full time Church work, aid them in getting to school, follow them with occasional visits and encouragement and then put great effort in getting them placed in service? That is one of the main problems facing us. (See “Plain Speech”, in this issue).

It isn’t “too late” though we are doing “too little” about it. If we are to have the future that gives us the right and the opportunity of existence as Friends we must bestir ourselves and, though we fall short of the goal, aim at *enough—and in time.*

The Way of All Growth

The coming of spring sends our thoughts racing into the out-of-doors, the woods, the garden. There are common principles running through all forms of growth—a seed, a germination, a reaching upward toward the sun while pressing downward into the soil. All nature seems hungry for light, for nourishment and, as if a conscious purpose runs through all, for blossom or fruit.

The forms and ways of growth vary greatly, from the leaven in a loaf of bread, through the range of fast growing vegetation to that of a century plant, an oak tree or a sequoia. In every case an unquenchable life seems almost to erupt into outward forms—a life that winter could not kill, only restrain. Life is artesian. It comes from an inward pressure, unfolding some innate potential, planted there in the very creation, like an investment from which the Creator expects returns.

The small animals and birds that lightly run or fly outside the window seem to know, to understand what is happening, for they too feel the same life within. They are from the same creative Hand and share in

the same spirit of the universe out of which they have come.

This divinely given one-ness also stirs the imagination and potential in the human heart, until we too un-

derstand, respond and feel the hunger for Soil and Sun, and we as persons join in the life around us, and become a part of the Symphony of Spring.

E. T. E.

A Dissection of Friends Today

Jewish, Gentile or Christian Quakerism

By T. Canby Jones

I

Two extreme tendencies in present day Quakerism need reconciliation. On the one hand Friends stress Quakerism as a way of life, an ethical code dedicated to peace and service combined with freedom of individual religious belief. Like the devout Pharisees of Jesus' time this group believes that religion starts with ethical conduct. This represents what we may call the "Jewish" extreme.

If these Friends represent the "Jewish" extreme, the "gentile" wing stresses the opposite point of view. For the "gentile" Quaker Christian life begins with the acceptance of several important theological doctrines about the Bible, the nature of man, redemption, justification by faith, and sanctification. While a high personal morality is expected as a fruit of regeneration, there is no vision of Christ's demand for racial, social and international justice. "Gentile" Friends strongly champion the cause of temperance, a course beachheaded by our radical forbears in the 19th century. But this concern is coupled with a great fear of sweeping Christian social reform which would make real Christ's answer to Cain's question, "Am I my brother's keeper?" "Gentile" Quakerism is too ready to believe that the "dog-eat-dog" ethics of free-enterprise capitalism have the sanction of Biblical approval.

Another weakness of "gentile" Quakerism is its sentimental romanticism. The figure of Jesus is pictured as "the lily of the valley, the fairest of ten thousand." While the comfort and healing that Christ can bring are important aspects of his loving presence, this generation will not be won to a syrup-sweet Christ. We need to rediscover the terrifying figure of Christ, the judge of the living and dead, the Lord of all creation. Our song should swell in that great hymn of the church: "Praise to the Lord,

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the King of Creation."

The sentimental romantic Jesus is a natural result of the theological trend of the 19th century. St. Paul stresses that babes need spiritual milk and that men need strong spiritual meat, but he says nothing about "syrup." We live in an age when men are nauseated by life, indifferent to romanticism. For them everything is unreal. Only a strong Son of God, a majestic judge and Savior can speak of this condition and bring into our darkness the undeniable light of reality.

"Jewish" Quakerism, too, is incredibly superficial on many issues. Endemic to this point of view is a facile belief that all men are good, that evil springs solely from environment and circumstances and that men are called to build the kingdom of God here and now with or without divine help. The warning of St. Anselm is appropriate for us, "Thou hast not yet really understood the depths of sin." "Jewish" Friends have the sophomoric attitude, "Oh, evil, let's get rid of it." This is a religion of healthy mindedness. This group looks on those who stress man's weakness and sin with scornful condescension, confident that men are spiritually strong and can do right in their own strength. The statement by Paul, "the life I live, I live by faith in the son of God who loved me and gave himself for me" is sheer mystery to them. "Work out your own salvation!"—Ah, that's the formula! Let men be partners with God.—This point of view never fathoms the fact that the good that men do is a fruit of divine grace.

II

How shall we reconcile "Jewish" and "gentile" Quakerism? Can we

find a Quaker formula of faith and action which will put adequate stress on both ethics and gospel and recreate a "Christian" Quakerism?

In the first place, both "Jewish" and "gentile" Quakerism is uncritical. "Jewish" Quakerism fears theology and holds fiercely to the uncritical assumption that no theology, no definition of belief is best. On the other hand "gentile" Quakerism expects uncritical acceptance of a theological "party line."

We must find the ability to stand off and objectively evaluate either the "no-theology" or the "Christian precepts" that we hold. Such an understanding of our basic assumptions must precede any mutual reconciliation of "Jewish" and "Gentile" Quakerism.

Secondly, both "Jewish" and "Gentile" Friends suffer from individualism. "Jewish" Friends overstress the independence of the spiritual quest and discovery of light by the individual. They rejoice in diversity and cannot really believe that Christ might *have one will* for a whole group. The individualism which affects "gentile" Friends is expressed in a strictly personal morality with no contemporary social dimension.

III

"Christian" Quakerism calls us to see that Christ can and does have *one will* for groups and nations and that his ethical demands begin with individuals but apply also with equal force to the largest groupings of mankind. For example, no Quaker can in good conscience favor continued segregation in our schools. Through the words of John, Christ speaks to those of us who do: "If a man says he loves God and hates his brother, he is a liar and walks in darkness still."

The great strength of "gentile" Quakerism is its unashamed admission that to be Christian, the faith of an individual or a group must be in God's unique revelation

of redeeming love through Jesus, the Christ.

One phrase that sums up the faith of early Friends is: "Jesus Christ has come to teach his people himself." This foundational principle obviously implies that it was only in the coming of Jesus Christ that Friends could find joy, power and salvation. In other words, "Christian" Quakerism demands that we start with Jesus, God's unique revelation to men, as the source and giver of life. If we are to live according to the way, we will see all our ethical action as responses to the love and grace shown to us through the Son of man.

Again, the great strength of "Jewish" Quakerism is its willingness to act and its vision of peace and righteousness for all mankind. We are responsible for the sin and suffering of the world and Christ has no hands but ours to minister to his world. No longer will we find ourselves content to minister only to the material needs of man in the name of an abstract social justice. We will minister to his spiritual needs as well, in the name of a living Christ.

A healthy church in all ages has combined rigorous and broad ethics with evangelical concern for preaching the gospel. Suffusing both ethics and evangelism must be a humble dependence upon the grace and guidance of the living Prophet, Priest and King—Jesus, our brother and our Lord. May he rekindle such Christian Quakerism in our midst.

We often ask ourselves why we are not so effective as George Fox. Can we master as many inward tensions? If not, we shall inevitably suspend part of the message, or divide the different aspects of it among different groups or individuals in order not to be torn asunder, or to be able to survey our task. Only the integral message can be fully effective. If we were as attentive to the inward voice of God as the conservative Friends in Ohio, and had as great a missionary zeal as Friends of the Independent Meetings and Five Years Meeting; if we were as concerned with world affairs as Friends in New York and at the same time could see the individual condition of seeking and wayward souls, opening for them a doorway to salvation; finally if, in order to find the strength to do all this, we could

PLAIN SPEECH

Manpower Shortage

Frequently, these days, I have a sobering and humbling experience when I am asked to help find a man to fill some position of potential service. This is particularly true in regard to service in the churches, but it happens almost as frequently in connection with educational institutions. Only this week there has come a call as follows:

A church in a university town is without a pastor. The members are deeply concerned, because they have recently erected a beautiful building which is surrounded by new families. The opportunity is immense. The members are willing to work, but they realize that they need dedicated leadership.

The appeal says that the Church is looking for a well educated man about forty years old, who can give true spiritual leadership. It is not necessary that he be skillful as a business manager, for the members are wholly willing to look after that aspect of the church life. They want a man who has a vital message, a man of prayer who can teach others to pray, a man who can meet the needs of mature people as well as students. The matter of salary is no problem, because the members are willing to give whatever is required in order to liberate from the economic struggle the very best man they can find.

This is surely an appealing invitation, but it fills me with consternation. Where is the man? I can, of course, name a few whose abilities are perfectly suited to this marvelous opportunity, but they are all well located now and so badly needed where they now serve that it would be wicked to displace them. One might suppose that there would be scores of men available and

ready, but if so, I am too ignorant to know who they are. Probably there are men with the requisite powers, now located in areas where their abilities are not properly used, but we seem to have no practical ways of discovering them.

Why do we have such poverty of leadership? Is it a reflection on our colleges? Where have we failed during the past twenty years? We must have failed, else we could name many men for the appealing tasks which are brought constantly to our attention.

I know of no solution of the problem other than that of recruiting more mature Christians for the work of pastoral leadership. Among those who succeed best in the modern scene are persons who have already proven themselves in business or secular scholarship and then, partly because of the need, feel a genuine call to more specific Christian service. Such people tend to be valuable in the Christian enterprise, precisely because they know something in addition to religious knowledge.

If we are serious about this matter we shall use our imaginations to discover new ways in which the new leadership can be recruited and trained. It is particularly desirable to organize training for pastoral work that can be carried on while regular secular employment is retained. A man who is a banker, and wishes to prepare for specific religious leadership, should be able, for a few years, to go on with his banking as a way of supporting his family and, at the same time, study theology during free evenings and week-ends. Therefore, something in addition to conventional theological seminaries is needed. Why should not Quakers, with the boldness inherent in our tradition, be pioneers in this important field?

D. E. T.

cure ourselves and others from our physical illnesses as casually, self-evidently and inconspicuously as George Fox did there would be no

need to ask; "Why are we not as effective as George Fox was?"

Gerardina van Dalfsen in the *Friends Quarterly*, July, 1956.

English Friends View Friendly Persuasion

From time to time I have taken some of my distinguished and very dignified relatives to see a film of my choice and have found myself wondering whether it is really suitable for them to see! I felt a somewhat similar reaction when I invited London Yearly Meeting's Recording Clerk to accompany me to a showing of "Friendly Persuasion."

For me, Stephen Thorne incarnates all that is good and proper in Quakerism. You can imagine my relief when, after the film had run for a few minutes, deep and prolonged chuckles emerged from the darkness. I found that our Recording Clerk can, at any rate for reasons of fun, out-Quake any ancient Quaker.

My second conviction about Stephen Thorne, that he is an excellent human "barometer" of the likely reactions of members of London Yearly Meeting, was also confirmed by his response to this particular film. Despite the fact that he had certain pertinent criticisms to make, he enjoyed it immensely. So, by and large, have British Friends.

One general comment must be made here. British people usually like the best American films, but at the same time are somewhat fearful of what Hollywood may do to "brighten up" the original story. The first reaction of many Friends who went to see "Friendly Persuasion" was undoubtedly one of profound relief that Quakers had come through the process so well. In fact, although a large number of Friends have seen the film, and most of them have some criticisms, I have yet to meet a Friend who is completely hostile to the picture.

The chief criticism is focused in the general impression given by the film that the Quaker peace testimony is all right for peace time but would not really work in a war situation. There is widespread thankfulness that the Friends are depicted as being sufficiently human to desire to protect their families and property and in the testing time even falling back on reliance on outward weapons. It would have been unfortunate and untrue if the Quaker peace testimony had been presented as an easy panacea and not as a vivid dilemma. Against this it is strongly argued that more stress could have been put on the

positive steps they would have taken especially by way of mutual aid to meet disaster.

The fact that only Josh remains faithful to the peace testimony and even he takes a gun, only dropping it at the last moment, adds power to the criticism that the film clearly distorts the Quaker approach on this matter.

Many Friends feel too that Eliza is presented too weakly to do justice to the strength of character she must obviously have had in view of her leading position in the Quaker community. She would surely not have missed the opportunity created by her generous treatment of the hungry soldiers to point out to them the error of their ways!

British Friends recognize that the film does indulge in a little gentle leg pulling of the Society, but they feel that on the whole the Quakers are shown as a lovable, kindly, human company of people, endeavoring to implement their religion in practice.

As the film has made its way round provincial cinemas a number of Meetings have "cashed in" on the publicity and interest aroused. In Reading, Quaker posters have been displayed in the foyer of the cinema, and free leaflets containing a statement entitled "What Friends Believe," with the address of the local Meeting, have been distributed. Several other Meetings have arranged for literature to be available. One has had a slide made giving details of the local Meeting to be shown after the screening of the picture. Quite a number of meetings have advertised in the local papers asking, "Did you see 'Friendly Persuasion'?"

From this brief survey it will be seen that British Friends have recognized that Hollywood could hardly have been expected to have produced a one hundred per cent Quaker propaganda film. On the whole, far from feeling that its obvious defects make it objectionable, Friends have spontaneously seized the chance aroused by its showing to make propaganda for the Society today.

Whatever else can be said about their reaction to "Friendly Persuasion," it has certainly shown that British Friends do not mind being laughed at. A group of Friends who adjourned to a cafe for tea and discussion after seeing the film, hugely enjoyed the proprietor's comment, "I suppose you are all Gary Cooper fans!" So perhaps after all we have a little sense of humor!

George H. Gorman

More Persuasion

The Friends Journal reports that the following advertisement is placed on the church news page of one of the Flushing, N. Y. weekly newspapers, calling attention to the location and time of the Friends Meeting:

"If you have seen the movie *Friendly Persuasion* it may interest you to learn that an active modern group of Quakers meets in Flushing.

"Our quaint manners have disappeared but we still worship in silence, simplicity, freedom from dogma, still struggle with all our hearts and minds to meet the challenge of injustice and war with a better answer than hatred and violence."

Correspondence

Taxes

To the Editor:

We all recognize that there are many ways of working for world peace and that the need for increased effort, such as the Friends Committee on National Legislation's current emphasis on disarmament, is very urgent. May I suggest one thing many of us can do at this time of year?

"Of the proposed three billion dollar increase in his 1958 budget plan, President Eisenhower asks two billions for stepping up guided missile production. He asks about one-half of the remaining billion for stepping up atomic power . . .

"The total figure proposed for the 1958 fiscal year is seventy-two billion—ten times that of 1938. In those days fourteen percent of the budget was considered to be for military services; today it is fifty-nine percent. The government has thus progressed so steadfastly toward a war centeredness that the creation of the accompanying, enormous budgetary expenses of war-debt interest, veterans' benefits, special secret agents, etc., raises the whole war cost to a figure exceeding eighty percent of the total yearly expenditures . . .

"By paying his taxes on April 15, the individual votes in favor of this trend. By not paying, he casts a powerful vote against this trend." (Tax Refusal Committee, Peacemakers, 10209 Sylvan Ave., Cincinnati 41, Ohio).

I believe this is one way of witnessing to our pacifist convictions which we should seriously consider.

Marion C. Frenyear
Unadilla, N. Y.

Tragedy at Woodcrest

To the Editor:

A short time ago over fifty members of Purchase Quarterly Meeting visited the Society of Brothers at Woodcrest, Rifton, N. Y., and were much impressed by the loving fellowship and dedication of this group of 210 Christians who are trying to live out the Sermon on the Mount. On February 4, a disastrous \$80,000 fire destroyed their three-story main building, which was formerly the horse stable and carriage-house of an old estate, converted by this intentional community group into their main kitchen, dining room, library, reading room and offices for their mail order business, Community Playthings. It is hoped that people will feel moved to contribute desperately needed money and also equipment so that they may re-establish themselves. They have lost a little child since the fire too, which has added to their distress.

As a Friend described it, they are facing this situation with endurance, love, and "something more than courage." They would be most grateful for contacts which would enable them to purchase supplies and materials wholesale and also need contributions of office equipment of all kinds, large kitchen equipment, dispensary supplies, clothing, particularly diapers and rubber pants—there are nine babies a year old! As their whole philosophy of life rests upon brotherhood, they have a great many guests, college students and others, some of whom are unable to pay for board and lodging.

Checks may be sent to The Society of Brothers, c/o Hector Black, Rifton, New York. Further information can be had by writing Margaret Eichenberg, 69 Oakland Ave., Tuckahoe, N. Y.; Katherine Gardner, 29 Merriam Ave., Bronxville, N. Y.; or Glad Schwantes, 688 Forest Ave., Larchmont, N. Y. There are many Friends living at Woodcrest and it is hoped that other Friends will feel moved to share in this hour of need.

Glad Schwantes

Pendle Hill

The Pendle Hill Summer Term for 1957 will be held from July 3 to July 31. J. Floyd Moore, assistant professor of religion at Guilford College, will be Dean and give a course on the "Principles and Testimonies of the Society of Friends."



Photo by Leonard Hall

Wilmington Friends gathered February 25-28 at the Friends Central Offices in Richmond, Indiana, for the first pastors and workers workshop-retreat the Yearly Meeting has held. Left to right are Jennie Karnes of Greenfield, Ohio; Bertha White of Chester Meeting; Bessie Haworth of Ada Chapel Meeting; William Reagan (visitor); Harold Tollefson of Sabina and Dover Meetings; John Fletcher of Knoxville Meeting, Tennessee; Wayne Tone of Fall Creek Meeting; William Berry, teacher; Robert Rumsey, Yearly Meeting secretary; Homer Biddlecum of Rafter Chapel and Three Points Meetings, Tennessee; Howard Yates of Farr's Chapel and Oak Grove Meetings, Tennessee; Wilbur Kamp of Xenia Meeting; and Ward and Lena Applegate of Wilmington Friends Meeting. James Scherer of Fairview Meeting was also present.

Leaders of the retreat included William Berry, who led a study on the Gospel of John each day; R. Furnas Trueblood, who conducted a course on "Some Practical Aspects of Pastoral Work;" and David Castle, who led a laboratory in counselling. Harold Tollefson, Russell Rees and Percy Thomas gave evening lectures.

Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of *Martin Buber, the Life of Dialogue*, will teach on "The Biblical Covenant, central themes from the Hebrew Bible." A. J. Muste of the Fellowship of Reconciliation will lecture on the "U. S. A. in 1957," covering the state of the church, labor, race, highlighted with autobiographical experiences from the past five decades. Maurice A. Creasey, director of studies, Woodbrooke, England, will give five lectures on "Jesus Christ in early Quakerism," seeking an appraisal for Friends today of the apprehension of Jesus Christ as realized by the early Friends. Alexandra Docili, of the Pendle Hill staff, will teach a course in Color and Design in Arts and Crafts. Chouteau Chapin, play director of Religious Drama (1957) at Union Theological Seminary, will lead a series of evenings of play readings and discussions from the writings of Eliot, Marcel, Strindberg and others.

The summer term offers a good opportunity to combine study, worship and recreation in a country environment, in a community of about sixty persons. Total cost is \$150. Write Pendle Hill, Wallingford, Pennsylvania, for a detailed program and application blanks.

Round the World Letters

For the past seven years Quaker children in many countries have been reading Round the World Quaker Letters. Through the Letters, many children have found pen-friends in distant countries, and both children and grown-ups have discovered that the Letters help to strengthen their links with the world-wide family of Friends. Round the World Quaker Letters for Children are produced and distributed through arrangements made by the Friends World Committee for Consultation.

To best serve their purpose these Letters should represent the life and thought of Friends in all lands, and there is a need now for material from fresh sources. The range of possible subjects is wide — any aspect of Friends' work and belief, any chapter in Quaker history, any account of the customs, folk-lore and daily life of the writer's country. The usual length for a letter is 1,000 words. Four age-groups are taken into consideration: 6-8, 8-11, 11-13, 13-15.

Friends able to contribute to this work should send their Letters to the Editor, Frank Carpenter, 39 Crescent Road, Brentwood, Essex, England.

Introduction to Kamusinga

By Allan Bradley

Allan and Mary Bradley, English Friends, and their three children, went to Kenya in 1955. A highly trained educator, Allan Bradley is Headmaster of the new Senior Secondary School in Kenya, the first "high school" in the Friends educational system there.

The year 1957 will always remain as a red-letter year in the minds of Friends in East Africa, for it marks the opening of the new Secondary School. In January the staff moved from the old site at Kaimosi, to the new location in the Kimilili area, some 50 miles north of Kaimosi. February 4, 1957, the school officially opened its doors to 150 boys, under its new title, Kamusinga Secondary School. This is the event toward which we have hoped and worked and prayed. If we say it has been a moving experience, the phrase is no empty one, in whatever sense you care to take it!

The school is in close bonds with East Africa Yearly Meeting. One of the highlights of the Yearly Meeting sessions in 1956 was the laying of the foundation plaque which marked the beginning of the building program. The great open-air meeting on Sunday was held in a coppice of eucalyptus trees which are now a part of our grounds. Now, when we look out toward the coppice, we are often reminded how the school and the Yearly Meeting have actually been physically knit together in a way which we hope is symbolic of a permanent relationship.

We are glad that the first Chairman of the new School Committee is Benjamin Ngaira, the Administrative Secretary of the Yearly Meeting. This Committee of 14 members has representatives of Friends Africa Mission, East Africa Yearly Meeting, the Kenya Government, The Christian Council of Kenya, Kakerere College (in Uganda), parents and Old Boys. About half are Africans, and half "Europeans."

Of the seven members of the teaching staff, three are "Europeans." Besides Allan Bradley, Headmaster, and John Caughey, teacher of Science, we have Estelle

Hollingshead, who has been loaned to us by the Christian Council of Kenya for at least the first half of 1957, to teach English. It is time we introduced our African colleagues:

Ezekiel Minjo is a product of Makerere College and Cambridge University. He has an honors degree in mathematics; I suspect he is unique in his field in the whole of Kenya. He resigned from government service to come and help in building up this first Friends secondary school in Kenya Colony. His wife, Delcete, is from Jamaica. They have a little daughter, Antoinette, a few months old.

Then we have three colleagues straight from Makerere College, a fine, keen trio. Filemona Indire is an old Kaimosi boy, who completed his secondary school training at Maseno, the Church Missionary Society school which straddles the equator. His wife Abigail is a trained teacher. They have a little son, Bernard, about a year old. The other two new colleagues are Henry Awuor and William Okech.

Academically we shall be entering for the first time on the third year work of the four-year Cambridge School Certificate course, to

take the examination for the first time at the end of 1958. Our graduates will be qualified to enter colleges, universities or technical schools.

Our student body of 150 boys is drawn from 34 different Intermediate Schools all over Nyanza Province. Chosen for merit and scholarship, they are splendid material for future leadership.

The opening of school had some aspects of pioneer life. Not all the buildings were finished. We began the term with the kitchen-dining hall, four dormitories, the power house and four staff houses, with several other buildings to be completed soon. As no classrooms or laboratories were ready, the old mud-and-thatch meetinghouse was pressed into service for classroom space. We crowded the boys into three dormitories, and reserved one for class purposes. The water system was not in working order, and water had to be hauled from a spring a mile away by daily truck journeys with a couple of 45-gallon oil drums. The students dipped water for drinking and washing from large storage tanks in the dormitories. Even the staff houses were not completely finished on the inside, but they were tight against the weather and fairly livable. They will eventually be quite adequate and comfortable, as well as being pleasing in appearance.

Though the dining hall was complete and electrically lighted, there were no dining tables as yet, and



A view of the Kamusinga Secondary School on its opening day, February 4, 1957, shows, to the left, the old thatched-roof Kamusinga Meeting House; the new kitchen-dining hall in the center; and to the right one of the four new dormitories.

no benches. Desks were in short supply, and such as there were had to be pressed into service as tables. At meals the boys sat on stones which they borrowed from the supply waiting for the builders. The boys were cheerful and gay under the slight discomforts and full of eager enthusiasm about the new school.

The first week no classes were attempted. The boys worked hard every day clearing undergrowth from the 55 acres of land allotted to the school. A part of this land will be campus and athletic fields, but some 20 acres will be used for farming. A dozen acres or so will be divided into individual demonstration plots for the boys. We have a foreman and two farm-hands, but we want the boys to do most of the farm work in short daily spells. The idea is to develop a model farm, complete with homestead, grow maize, vegetables and coffee, and keep at least oxen, maybe cattle.

The school is now geographically isolated from the Mission for the first time, but it is in the midst of an important area of the Yearly Meeting. We want to work together, since this is very much a Yearly Meeting school. For instance, we want to perpetuate the traditional Bible study group called "The Fisherman's Club" (fishers of men). We hope to revive an old practice of encouraging the boys to go out to help in the Sunday schools round about.

With new pupils and the new setting, we think of the School itself as really the youngest of the young Friends churches—for it will grow to be what it should be only if we keep constantly in mind that it is a part of the Body of Christ. We are thankful for our origin in Friends Africa Mission and for our home in East Africa Yearly Meeting.

A Note on Refugees

Levinus Painter, Friends minister who has been travelling in Africa, the Near East, Europe and England for eight months, wrote the following observations on the refugee situation during a visit to Geneva in late February.

Sympathetic responsiveness of the western world to the plight of the Hungarian refugees has again demonstrated the capacity of men from many nations to think and act together in the presence of human

need. Yesterday I sat in a committee room of the Geneva United Nations building where James Read, a Friend, now serving as Commissioner of Hungarian refugees, was hearing progress reports from something over twenty voluntary organizations cooperating in meeting the refugee situation.

To date over 111,000 refugees have passed through Austria to temporary or permanent places of residence. Of the 58,000 remaining it is estimated that possibly half will prefer to remain in Austria. Just now the 17,000 Hungarians who have recently fled over the border into Yugoslavia are demanding special attention. The state of Yugoslav economy does not permit much margin to care for these needy people. James Read feels that Friends may be more acceptable than some other voluntary groups in caring for them. Already Friends have sent persons to Yugoslavia with the hope that Friends may move in without delay and help move these people to lands of their choice where doors may be open to them. There are ample supplies in storehouses and personnel can be shifted to minister to these recent arrivals.

Meanwhile there is a rising spirit of resentment among the 100,000 older refugees in Austria, some of whom have been trying for years to get to countries where they can make a new start. They see these new refugees moved on quickly to permanent homes. I am told that a few of these older refugees saw only one solution. They slipped back into Hungary and came over the border as new refugees.

We cannot forget the 150,000 people made homeless in Suez and Egypt. Before I left Lebanon our Arab friends were suggesting that if the sympathy and conscience of the west had been aroused when the conflict situation in the Middle East created 800,000 refugees, and had prompt action been taken as has been done in the case of recent Hungarian refugees, it is possible that political tensions would have been much less severe and that possibly some pathway leading to permanent solution might have been found. This may be too much to expect. Yet we cannot escape the realization that any considerable number of refugees remain a block to ultimate settlement of problems in conflict areas.

Levinus K. Painter

Our Picture of China

How are we to develop a realistic picture of China? This question haunts our statesman although they have millions to spend on "intelligence," and it should haunt Friends who are concerned for peace in the world. Clearly however, unless men of good will—and of clear vision—are encouraged to visit and to report, we shall be forced to content ourselves with conjectures based on official Chinese utterances, on anecdotes gathered from random travellers and refugees crossing the border, and other biased or partial accounts. Our government has been a barrier to American newsmen's freedom to investigate recently, as the China government was for several years before.

The English Quaker team's report is a modest but thought-provoking statement of what they saw, heard and said in Mainland China between October 4 and 28, 1955. This time was spent largely in the great cities of China, visiting with Friends and other Christians and with political and other officers of the People's Republic, and touring the notable sites and institutions of the new regime. And the report does not claim greater knowledge than such a visit would provide by Chinese-speaking visitors with a previous acquaintance in China during the Nationalist era. Obviously many matters they describe could be differently interpreted by others—but we should treasure this description and the effort at mediation it reflects.

Some of their judgments have already been reported in this journal in special articles, but a few reminders are in order: (1) that Mainland China will never again be the "Nationalist China" of Chiang's day; (2) that the changes, good and bad, are enormous and they are inextricably mixed; (3) that Chinese are as ignorant of and less interested in America than we are of China; (4) that America cannot make a constructive contribution to the improvement of conditions within China nor of relations between China and the West by continuing a blanket negative, hostile, isolating policy.

Quakers Visit China, the British Friends report, is available at seventy-five cents a copy from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Penna.

William Fuson

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

William Penn: A Biography, by Catherine Owens Peare; J. B. Lipincott Co.; 448 pages including index and bibliography; \$6.00.

In this biography the author looks at her subject, William Penn and his circle, with both objectivity and sympathetic understanding. Beginning with a vivid delineation of the extraordinary circumstances of William Penn's youth, she moves into a thorough-going study of the momentous decisions of his mature years, directing attention to his integrity; his physical vigor; his leadership; his, at times, disastrous overtrustfulness of persons unworthy of his confidence.

In strength of personality Penn was the son of his father—a man of remarkable ability and diplomatic skill who, before his first-born son was sixteen years of age, had won the friendship of Kings Charles I and Charles II and the favorable notice of the Protector Oliver Cromwell; had served his country as Captain, Rear Admiral and Member of Parliament; and had achieved knighthood. In devotion to conscience William Penn was the son of his mother, a courageous woman who had, with her father and her neighbors, abandoned estates in Ireland and hastily emigrated to London to escape the war waged against Protestants un-

der an indulgence from Pope Urban VIII.

The main chapters of the book are tied together by a step-by-step consideration of the significant experiences of Penn's adult life, many of them consequent upon his adoption of the Quaker way. These experiences include expulsion from Oxford University and from his father's home; clashes with laws prohibiting public worship in any form other than the Anglican; legal services rendered in behalf of imprisoned Quakers; domestic joys and sorrows; responsibilities and anxieties incident to the partially successful Pennsylvania experiment, which attempted to provide a refuge for persons seeking freedom of worship.

The occasion of the writing of each of Penn's books and pamphlets, together with comments on its message and its impact, is carefully recorded. The two most remarkable of these works are, says Catherine Peare, "those that grew out of his deepest Quakerism": *An Essay Toward the Present and Future Peace of Europe* and *Some Fruits of Solitude in Reflections and Maxims Relating to the Conduct of Human Life*. Quoted excerpts from the *Essay* contain features that bear noteworthy resemblance to important provisions in the Charter of the United Nations of the present day. *Some Fruits of Solitude* is the outgrowth of a multitude of ripened reflections on the vicissitudes and the responsibilities of human life.

This book is written with penetration and clarity. It is worth the

thoughtful attention of persons interested in the choices of values made by an intelligent, farsighted, conscientious religious leader of the seventeenth century, a man to whom the Quaker way was a creative reality.

Ruby Davis

Introducing Children to the World, by Leonard S. Kenworthy; Harper and Brothers; 268 pages; \$3.75.

Leonard Kenworthy makes a timely and strong case for direct teaching of world understanding beginning with young children in the kindergarten and continuing through junior high school. He does not say that teaching should stop in junior high school, but he states clearly that foundations of understanding should be laid during these early years. He would base teaching upon an understanding of the learner and the learning process; beginning with the here and now in the child's experience and building sequentially, as the child matures, an understanding of ten broad concepts of world brotherhood.

Portions of the book are devoted to suggested approaches and appropriate resources for teaching. The appendices of suggested teaching resources should be especially valuable to teachers committed to teaching world understanding to young children.

Mabel Arnold

SILENCE

You are the shape of melody,
Controlled, complete, divine:
You are the soul of every song,—
The grace of every line.

When mortal sense and sight are dim,
And Spirit's senses free,
Then man, engulfed by rhythmic sound,
Can listen, hear, and see!

Stella Craft Tremble

BOOK OF POEMS

Your words create a landscape of delight
Through which to journey on this April night,
Your words which quicken readers' eyes to see
The tree of life in wonder-symmetry!

Lucia Trent

REMEMBRANCE

Oblivious to whims of youth,
Unmindful of disordered world,
Age dreams by winter's fire—
Snug in soft lined slippers of thought,
Nodding in wistful remembrance,
Dreaming of one desire:
That, except for pain, life remain
Indelible, miraculous
As waterlilies grow,
Rising from darkness toward the light,
Or early violets blooming
Beneath the winter's snow.

Mary Blackburn

The Sunday School Lesson

Prepared by John C. Harvey

April 14

"Hosannah!"—"Crucify!"

Matthew 21:1-11; 27:20-26

Anyone who is sensitive to spiritual truth must surely read this lesson with a lump of fear in his throat. The title clearly implies that man is fickle, and that even when dealing with Jesus Christ, he may on one day sing his praises to high heaven, and a few days later be calling for his death. Quickly our minds jump from that Judean scene of long ago to our own life-situation today, and we choke on the question, "Am I doing something like that in my own relationship to Christ?" or, "Under sufficient pressure from a crowd, am I as morally unreliable as were those ancient Jews?"

But we have no indication in the Bible that the crowd which shouted "Crucify!" was made up of the same people who had cried their loud hosannas a few days before. Probably we do them an injustice to imply that they were the same persons. The Palm Sunday crowd was evidently composed mainly of Galileans. Very probably the Friday crowd were mostly Jerusalem Jews or even common hoodlums, inflamed by Herod's and Caiaphas' men. The Friday mob may have been rather small at the so-called "trial" of Jesus. Nevertheless, there is no possible way to justify their despicable actions.

The Palm Sunday crowd may have been an entirely different group from the crucifixion gang, but it may be fairly questioned if they really knew Jesus any better. How are we to be sure just what Jesus was aiming to do by his triumphal entry, and how are we to know how many people, if any, really understood him on that day? We must always remember that Matthew wrote from the vantage-point of many years' perspective, which included knowledge of what happened in the days and years following the crucifixion. Were the "hosannas" the mere empty shoutings of hot-headed zealots? The reaction of Jesus to this first crowd seems to be a mixture of joy and sadness. Perhaps he saw the hollowness of their praise.

But of one thing we may be sure—here was a new kind of king. Whether the crowd at the moment

did or did not recognize him as such, subsequent events proved it to be true. The world has never known another king like him, nor have we seen another kingdom such as his. Frantic attempts to get rid of the king have only served to increase the kingdom which he established. The reign of righteousness and peace is now in force to a limited extent, and is coming on toward its fulness. In the words of James Naylor, the spirit of Jesus "takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind."

One might seriously ask a question on the strategy for getting rid of Jesus. Would not the enemies of Christ have blotted out his name and kingdom more effectively with loud but empty hosannas, rather than to have gone on with the crucifixion? And once again the lump comes back into our throats as we ask whether our praises on Sunday are backed up by our commitment on Friday.

Questions: In the light of today's lesson, should we refrain altogether from praising Jesus? How do we know when we are truly bringing honor to his name?

April 21

He Lives—Therefore, Make Disciples

Matthew 27:55 through 28:20

Most ministers and teachers find a large sense of inadequacy when called upon to make comments that will be in keeping with the events and the spirit of Easter. No sermon is good enough, no method of teaching will suffice, no appropriate words can be found, which will portray the message in its true glory. But we must all be receptive, in order to feel the beautiful and tremendous impact of the message of the day.

We need to enter quite fully into the mood of Good Friday before we can expect to experience Easter as thrillingly as we might. Just as the element of contrast is very important in photography, so it is only as the dawn of Easter is seen in sharp contrast to the blackness of the two days before it that we see clearly what it all means. William Penn's "No Cross, No Crown" points up the need for the carrying of the cross in order to give meaning to the resurrection glory that follows.

No matter what our interpretation of the resurrection of Jesus Christ may be, we can tie into it somewhere and find the hope and courage that we need. It is evident beyond doubt that Jesus was raised to new life in the body of the Church. He lived in the Church after his death on the cross. The Church, which is the body of Christ, has given some evidence all through the centuries of the living presence of Christ within it. Not once has the witness died out completely. Leaders have sometimes failed, but always Christ has been living in his Church; and when men have taken the pains to look for him, they have found him within the fellowship.

There is an especially intriguing phrase in the Scripture lesson: "He has risen from the dead, and behold, he is going before you." He always was going before his disciples, and he always is going before us. Modern as we are, we have never caught up to him. There he goes on ahead, leading on as King Eternal. No one need be afraid to go into the unknown future when such a Leader is going before us. Even the Valley of the Shadow of Death holds no terrors when we know that He is going before us.

A conviction deepens within us as we see more and more of what Jesus our Lord is saying to us. We see the task before us. We see that we must make disciples of all nations, immersing them in the name and nature of the Father and Son and Holy Spirit. A great part of this task is to teach all men everywhere to observe and do all that our Lord has commanded us. As we bravely undertake this tremendous mission, we find that He is always with us, and will be, even to the close of the age.

This, then, is our resurrection task—to make disciples of all nations. We should do this, and can do it, because Christ lives. Without his living presence in our lives, we do not make disciples of anyone. With him, we can do it, and must do it—for He has given us this task.

Questions: Do you get more help from the way John portrays the resurrection, or the way that Matthew does it? Do you consider Paul as being on a par with the apostles as one of the witnesses of the resurrection? Why?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

German Friends will hold their Yearly Meeting in East Germany for the first time since the partition this year. Theme for the Yearly Meeting, which will be held August 2-6 at Eisenach, will be "The Place of the Bible in Quakerism."

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New England Yearly Meeting has changed the date of its 1957 sessions from June 26-30 to June 18-23 in order to prevent conflict with the date of the Conference of Friends in America to be held June 26-July 3 in Wilmington, Ohio. Lasell Junior College will be the meeting place of New England Yearly Meeting.

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Harold Smuck, minister of the Valley Mills Friends Meeting, is assisting with the production of an experimental six-week Lenten program on an Indianapolis television station. Twice weekly classes on the life of Jesus are being held over TV by James Weber of Indiana Central College as an education service by Station WISH-TV.

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Twenty Hungarian student refugees have come to Earlham College for special intensive courses in English this spring. Each lives with an Earlham roommate and studies English exclusively so that he or she may enter a regular college course next fall. Earlham is one of fifteen American colleges sponsoring such a program for Hungarian students.

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Leonard Hall of the Friends Central Offices attended the Board of Managers meeting of the Broadcasting and Film Commission of the National Council of Churches held in New York March 4-6. He is the only Friend on the Commission Board. Plans for a ten-year period ahead were discussed, kinescopes of various religious programs were shown, and the National Council policy statement on religious broadcasting was discussed and clarified at the meeting.

* * *

Friends knowing of the successful inter-racial housing project, Concord Park Homes, near Philadelphia, will also be interested in Sunnyside, one of the largest developments in integrated housing. In Santa Clara County, California, Sunnyside was developed by the United Automobile Workers in consultation with the American Friends Service Committee when a Ford Motor Company plant moved from Richmond to Milpitas, California. Of the 145 homes, 99 have been sold to white families, 30 to Mexican-American, 13 to Negro and 3 to Hawaiian.

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Marjorie Williams, a descendant of one of the founders of New Garden Boarding School, has joined the staff of Guilford College as Director of the new Student Union which was opened in September, 1956. She is the daughter of J. Edgar Williams, former minister of New Garden and Asheboro Street Friends Meetings in North Carolina. A Guilford graduate of 1921, she holds a graduate degree from Smith and a doctorate from the University of Michigan. She has taught at Maryland College and at Smith. Her founder forebear is Jeremiah Hubbard and another of her ancestors was Richard Williams, donor of the land upon which New Garden Meeting House was originally constructed.

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Two Friends have released open letters to President Eisenhower recently on current problems. H. David Kirk of the Montreal Monthly Meeting of Friends has written to protest the further testing of nuclear weapons from medical, scientific and ethical points of view. Lawrence Scott of 57th St. Meeting of Friends in Chicago has published a letter telling of the terror spreading through the South and urging the President to speak out "in firmness and compassion" against the persecution of Negroes and whites who believe in racial equality.

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Emmet M. Frazer of Richmond, Virginia, attended the recent General Board meeting of the National Council of Churches, held February 27-28 at Williamsburg, Virginia, as the Five Years Meeting of Friends representative. This was the first time that the Board, which meets quarterly, had held its sessions below the Mason-Dixon line. Topics for consideration at the meetings were Protestant concern for religious and civil

Coming Events

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

APRIL 29-MAY 3—Friends Pastors and Secretaries Seminar; Washington, D. C.

MAY 4, 5: Annual Meeting, Associated Executive Committee of Friends on Indian Affairs; Montclair, N. J.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

liberty, a projected nation-wide evangelism program, Middle East refugees, and plans for the National Council's triennial General Assembly, to be held in December in St. Louis.

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The five Meetings of Deep River Quarter in North Carolina gave a banquet in honor of the American Friends Service Committee staff of the Southeast Regional Office at Ragan Hall of High Point Meeting in January. After fifteen years in Greensboro, the Regional Office moved recently to the historic Blair homestead in High Point, and the building has now been renovated for use by the 14 member A.F.S.C. staff. Augustine W. Blair related the history of Friends pioneering efforts in the High Point area and welcomed the A.F.S.C. as a neighbor. Tartt Bell responded with introductions and sketches of program activities.

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Herbert D. Fledderjohn, a Friend and assistant to the General Manager of the Farm Bureau Coop. in Indianapolis, presided over a Recognition Dinner held February 25 in honor of the Job Opportunities Program of the American Friends Service Committee. Over 130 people, including the J.O.P. advisory committee, local business men, participants in the merit employment service, and interested Friends attended the dinner. The J.O.P. office in Indianapolis is directed by Harold Hatcher, and in its five years of operation has been successful in promoting employment on a merit basis for minority groups in a number of Indianapolis firms.

* * *

James Hoge Ricks, first juvenile court judge in Virginia, has retired after forty years on the bench. In addition to his legal duties, he has been a leader in many civic and philanthropic projects and an active Friend. He served as Clerk of Baltimore Yearly Meeting, as Assistant Presiding Clerk of the Five Years Meeting from 1935-1940, and for many years as a Trustee of Guilford College. Before his retirement he was presented with a scroll by the Virginia and National Councils for Juvenile Court Judges "in recognition of his long and fruitful career as an outstanding jurist, whose unbounded wisdom, kindness and humility have given countless unfortunate and troubled children hope, faith and courage."

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Levinus K. Painter, former minister of the Collins, New York, Friends Meeting who has been travelling among Friends abroad recently, was not able to secure



Photo courtesy West Side Enterprise

Lewis and Wanda Stratton point to a small village in India, their destination for two years' service with the American Friends Service Committee. Lewis, who will be doing his alternative service, will serve as agricultural worker and Wanda will serve as a nurse at the Rasulia Friends Center. Lewis is the son of Howard and Mable Stratton of Flushing, Ohio. Wanda is the daughter of Leslie and Dorothy Frazer of Richmond, Indiana.

a visa to visit the Friends Schools in Jordan because of American restrictions on all travel there. George Scherer and Anna Langston of the Ramallah Friends Schools went to Beirut to meet with him. Levinus Painter also visited the Daniel Oliver orphanage at Ras el Metn, the British Friends School at Brummana, and with Friends from America now in the Near East, Donald Knapp, William Nute, Arthur Curtis, Calvin Schwabe, and with Arab Friends during his four weeks there.

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Russell Rees, Olaf Hanson and Wayne Carter of the Board on Christian Education of the Five Years Meeting, Catherine Cain of Western Yearly Meeting, John Harvey of New Castle, Indiana, and Lester Figgins of Noblesville, Indiana, attended the annual meetings of the Division of Christian Education of the National Council of Churches, held recently in Cincinnati. The most exciting thing about the meetings this year, reports Russell Rees, is the discovery of the production of new religious education curriculums by a number of denominations with two emphases: stress on home life, and the return of theological emphasis to Christian education.

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Fairfield Quarterly Meeting, near Indianapolis, Indiana, conducted its annual Quaker Leadership School on three Sunday evenings in February and March. Friends spent one session each evening in classes for Christian Education leaders conducted by Catherine Cain, Western Yearly Meeting Religious Education worker; Robert Max Rees, pastor at Danville Friends Meeting; and James R. Furbay, pastor at Mooresville. During the second evening session they considered "Friends Face World Problems," with Eleanor Zelliot of the Friends Central Offices; John J. Harny, Indianapolis Friend who is a native of Jordan; and Rabbi Maurice Davis of Indianapolis giving talks.

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Four African Friends have now assumed administrative positions in the Education Department of the Friends

Africa Mission. Fred Kamidi, Recording Clerk of East Africa Yearly Meeting, is Head of a Supervisory Team; Jotham Standa, Yearly Meeting Clerk, is Assistant School Supervisor in the Elgon-Nyanza area; Nathan Luvi, Assistant Recording Clerk of the Yearly Meeting, is Assistant School Supervisor in the North Nyanza area; Herbert Asava, member of the Yearly Meeting Board, is Assistant School Supervisor of the North Nyanza area. Kenneth Goom, an English Friend is head of the Mission Education Department and continues to head one of two Supervisory Teams. He reports that government grants for education administered by the Mission were something over \$250,000 for 1956.

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During the past five years, Guilford College has completed five new building

projects and carried out four extensive renovations. New projects include Katharine Hine Shore Hall, a women's dormitory; 28 housing units for married students and faculty members; the remodeling and extension of Founders Hall; the renovation of all the older dormitories and the offices in the administration building. Now under construction is a new dormitory for men, which is being provided for the College by an anonymous donor. Enrollment on the campus during the five years period has grown from 540 to 733 but is now being stabilized at a sustained enrollment of 500 students. The number in the Greensboro Division has almost doubled, with nearly a thousand students taking one or more courses.

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Arrangements for the establishment of a home for retired Friends in Wichita, Kansas, are going forward. For the past two years, a steering committee under the chairmanship of D. W. Binford has formulated general plans for establishing such a home. Recently the Friends Fellowship Corporation has been chartered by the State of Kansas, and the Friends Fellowship Association, which hopes to gather public support, has been founded and is open to membership. Interested Friends can support the Friends Fellowship Association with a membership at an annual dues fee of \$5.00. Keith Parker is Chairman of the Association. Five trustees have been named: Mabel Penrod, Charles Middleton, Robert V. Davis,



Photo by Wayne Carter

Ivan Clark, newly appointed minister to the Osage Indian group at Hominy, Oklahoma is shown here as he talks to some Friends interested in Friends work among Indians. To the left are Mildred White of the American Friends Board of Missions and Byron Branson, a member of the Young Friends Board from Cincinnati, Ohio; To the right is Ruthanna Simms, former Secretary for the Associated Executive Committee of Friends on Indian Affairs, the group which sponsors the Oklahoma Indian work. A Methodist and an Earlham graduate of 1956, Ivan Clark participated in the Christian Leadership Seminar sponsored by the Five Years Meeting last summer. He began duties as pastor and director of activities of the Osage Friends group the first of March.

Earl Teubner and Marjorie Brightup. Interested Friends have been visiting homes for the aging and consulting experts in this field, and a tentative offer of a property to be used as a home in Wichita has been made.

Friends of the Little Rock, Arkansas, Meeting have been interested in two matters of state legislation. Frances E. Eliot of the Little Rock Meeting testified before the Senate Committee on Constitutional Amendments on February 18 in opposition to the group of House bills designed to prevent desegregation of Arkansas Schools. Among her statements, which were on behalf of the Little Rock Meeting, was "It is our fear that these bills will turn our State away from God's path." In spite of opposition from church, education and labor groups, the bills were passed. Robert L. Wixom testified for the Meeting before the House Committee on Public Health and Practice of Medicine on February 11 to oppose a bill which would require every public employee to sign a loyalty oath. The bill passed the House but was recalled by the Senate for "further study."

The seminar for pastors and Friends leaders held February 18-20 at the United Nations in New York by the Friends World Committee and American Friends Service Committee included the following Friends as participants: Donald Gattelle of Buffalo, Iowa; Eleanor Hampton of Springville, Iowa; Elias Stakland of What Cheer, Iowa; Morris Kirk of Barnesville, Ohio; Wallace T. Collett and Ruth Stoffregen of Cincinnati, Ohio; Florence Shute of Pittsburg; Raymond Breaker of Anderson, Indiana; Robert Zimmerman of Muncie, Indiana; Gene Lewis of Indianapolis, Indiana; Zoe Ann Taulbee of West Branch, Iowa; Ruth Summerlott of Kalamazoo, Mich.; and Dora Rice of Louisville, Kentucky. Other seminars this winter have been held by staff members from the Friends Central Offices; American Friends Service Committee staff from Philadelphia; the Cambridge Regional Office of the A.F.S.C. for Friends from that area; for pastors and laymen from the midwest and for college and high school students. Altogether 24 seminars including 577 persons have been held since last October. The seminar groups have attended meetings at the United Nations, met with members of delegations from a number of countries and have heard of the work of Quakers at the United Nations through meetings with Elmore Jackson, Grant Fraser, Margaret E. Jones and Sydney Bailey. Margaret Jones, who has been directing the Quaker Seminars, has resigned from the staff. The program, however, will continue and Friends are encouraged to consult the office of the

Quaker U.N. program, 345 East 46th St., New York 17, New York, for opportunities to share in the seminars.

Friendly Fellowship

WINCHESTER, INDIANA—Jericho Friends Meeting approved the purchase of lesson booklets published by Portland, Oregon, Friends entitled "You and the Draft" for each teen-age boy and girl in attendance. This publication sets forth the Biblical basis for non-participation in war.

It was decided to take up a special collection on February 24 to be sent to further the splendid work of the Friends Committee on National Legislation in Washington, D. C. Our Sunday School also decided to contribute to the support of Earlham College, giving \$1 for each member enrolled; there are 99 enrolled now. March 17 six Earlham students are expected to take part in our meeting for worship. A program of home visitation was begun by members of the Meeting in January, starting first with visits to attenders, then to others in the community.

A need has been felt for some time to provide more adequate Sunday School rooms for our seven classes. A building committee has been appointed to study the problem and report to Monthly Meeting. Various funds for building now total nearly \$4,000.

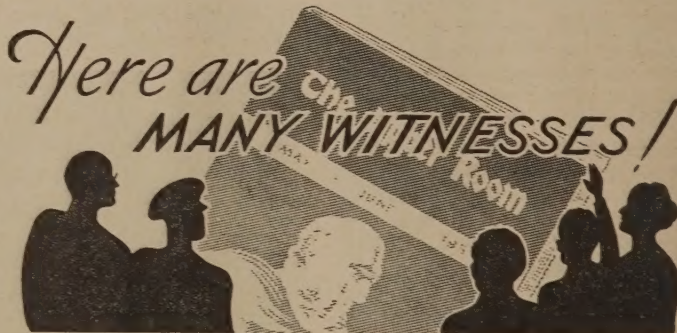
The \$75 remaining from the Jericho Community Rural-Urban prize given for the best float in the 1955 parade has been turned over to the Homebuilders' Class. It was decided to use this money to provide a picnic table to be placed on the church grounds, with a sign along the road announcing that it is available for public use.

The Fobke family, who arrived from Germany last December, sponsored by the Jericho Meeting, has settled in Union City. Dieter is working on maintenance at the Union City hospital and he and his wife, Christa, and baby, Barbara, seem like one of us.

Caroline Cox Gorham

MARION, INDIANA—On February 28 Bartram Shields brought two films on Stewardship, "The Rich Fools" and "The Secret of the Gift" at South Marion Friends Church. These films were not shown for any form of entertainment but were meant to place the message of stewardship deep in the hearts and minds of those watching. The auditorium was well filled. A free will offering was taken and after expenses the remainder was turned to the Yearly Meeting to be used for an urgent need. Bartram Shields is pastor of the Fairborn Meeting at Fairborn, Ohio.

Lucille Baldwin



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1908 GRAND AVENUE

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BIRTHS

BELL—To John and Marilyn Weaver Bell of Sheridan Friends Meeting, Ind., a son, Dan Kermit, on February 25.

BLAIN—To Robert and Jean Blain, a son, Lloyd Robert, on February 25. They are members of the West Newton Friends Meeting in Indiana.

CARTER—To Lester and Anna Lee Carter of Russiaville Friends Meeting a son, Thomas Dean, on February 11.

KRATZER—To Jack and Gloria Smith Kratzer of Kokomo, Indiana, a son, Randall Kent, on February 12.

MANSOOR—To Isa and May Mansoor of Dalton, Georgia, a daughter, Ellen Margaret, on February 18. Members of the Friends Meeting in Ramallah, Jordan, they now attend the Meeting in Knoxville, Tennessee.

NICHOLSON—To John and Berthamay Pearson Nicholson, members of Germantown Meeting, Philadelphia, a son, David Parker Nicholson, on February 11.

WISE—To Dale and Georgianna Arbuckle Wise of Kokomo, Indiana, a daughter, Deborah Lynn, on Feb. 12.

MARRIAGES

BARTHOLOMAW-SMITH—Frances Smith, member of the Friends Meeting in Rochester, New York, to William Bartholomay, on January 12.

RUTLEDGE-JOYCE—Sonneva Fay Joyce, daughter of Wayne and Mildred Joyce, to Richard Rutledge, son of Fred and Irma Rutledge of Kirkland, Washington, at the home of the bride's parents in Issaquah, Washington, on November 21, 1956.

THORNBURG-WEIMER—Betty Weimer, daughter of Blanche Weimer, to Ernest Lee Thornburg, son of Marvin and Irene Thornburg of Winchester, Indiana, on February 15, at the Winchester Friends Meeting House, Kenneth Pickering officiating.

WEDDING ANNIVERSARIES

MARSH—Ivan and Grace Thomas Marsh, members of Friends Memorial Meeting in Muncie, Indiana, held their fiftieth wedding anniversary celebration on March 10.

DEATHS

BANTA—Rhoda Banta, on October 10, aged sixty-seven, suddenly while conducting social activities at a Sunday School class party, at Marshall, Indiana. She was Clerk of the local Meeting on Ministry and Counsel and for many years was a teacher in the Sunday School. She was an Elder in the Marshall Monthly Meeting and is greatly missed in both the Meeting and community.

BLACK—Bertha Thompson Black, on February 23, at the home of her daughter, Gladys Coppock, in Memphis, Tennessee. She was a valued member of the West Newton Friends Meeting in Indiana. She had filled important positions in her local Meeting and was for many years a member of Ministry and Counsel. She was an active member of the literature committee and frequently contributed books for children and youth. In recent years she spent the winter months in Memphis. Her husband preceded her in death. Surviving are her

daughter; two brothers and one sister, all living near Indianapolis; five grandchildren and four great-grandchildren. Services were held at the West Newton Meeting House, in charge of the pastor, M. Marie Cassell, with interment at West Newton cemetery.

ELLIS—Lester T. Ellis on October 6, 1956, in Hancock Memorial Hospital, after a long period of ill health, aged eighty-two. He was the son of Melville and Hester Zion Ellis and was born in Rush County, Indiana. He had resided in Greenfield, Indiana, for fifty years and had been engaged in the real estate and insurance business. He was a member of Greenfield Friends Church. Surviving are one sister, Hazel Ellis; one brother, Otto J. Ellis (who has since passed away); nieces and nephews.

ELLIS—Otto J. Ellis, on January 20, at Fort Pierce, Florida, aged seventy-nine. A member of the Greenfield, Indiana, Friends Meeting, he had gone to Florida to spend the winter. He was born in Rush County, Indiana, the son of Melville and Hester Zion Ellis. He had lived in Greenfield since 1904, and had owned and operated the Rouyer Greenhouses for forty-six years. Surviving are a sister, Hazel Ellis of Greenfield, and several nieces and nephews.

JAY—Viola Dillon Jay, widow of Allen Jay, on February 10, aged eighty-eight years. She was born the daughter of Joshua and Elizabeth Dillon who had served as Friends missionaries and pas-

tors. A woman of strong faith and unbounded energy, she served with her husband in Friends Churches in Iowa and Nebraska Yearly Meetings. Her personal testimony and practical Christian wisdom made her an invaluable friend to all who knew her. Surviving are six sons and four daughters, 36 grandchildren and 74 great grandchildren. Two sons preceded her in death. Funeral services were held at Richland Friends Church in Iowa with Almon White in charge. Burial was made in the Richland Friends Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. AS 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn V. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6523.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor. Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard, 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penny Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Evening Service for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MElrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone FLanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers. Robert E. Cope, Norman Huff, Lela Gordon. Office phone. AMherst 2-3373.

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